

# NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, December 1, 1961

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BEN-GURION receives visiting diplomat from new African state in scene typifying Israel's strong alignment with the new nations which she hopes will be reciprocated in forthcoming UN debate on Palestinian refugees. Israel's going to bat in UN for African nations seeking censure of racist South African policies has already cost her heavily in relations with that country—and that country's Jews. (See page 12).

## Congress' Pfeffer Quits, Blasts, ACLU Committee on Church-State Separation

Leo Pfeffer, the American Jewish Congress' spokesman on matters of church and state walked out of the American Civil Liberties Union committee on the subject. Organized Jewry seems to be solidly behind Pfeffer.

Pfeffer's letter of resignation was a "Dear Pat" addressed to Patrick Murphy Malin, Executive Director of the ACLU. "When I was invited to join the ACLU's Church-State Committee," said Pfeffer, "I accepted gladly because I believed that my membership on the Committee would be advantageous in my efforts to help preserve the separation of church and state. I have now reluctantly come to the conclusion that the converse is true, and that my continued membership on the Committee would restrict my freedom and hinder me in my efforts."

### "Moderate" Position

Pfeffer charges that the ACLU's "long standing uncompromising position" on church-state separation is being "replaced by a more 'moderate' position."

His "reluctant conclusion" about the new direction of ACLU policy came from repercussions of a meeting of the Church-State Committee last month, Pfeffer says. "At the insistence of the National Office, the Church-State Committee arrived at a policy position on religious holiday observance in the public school. The policy statement, based in large measure on a statement issued last year . . . adhered closely to the traditional ACLU position against religious practices in the public schools. The staff member assigned to the Committee reported that in view of the closeness of the vote in the Committee (actually it was five to one) she felt constrained to report the minority position as well to the Board of Directors."

"What happened at the Board meeting of course I do not know. But what came out of the Board meeting I do know — a statement on religious holiday observances even more 'moderate' than the 'moderate' statement that had been rejected by a five to one

vote in the Church-State Committee."

"I was disturbed by the tenor of the statement and the manner by which it was arrived at, but I was shocked by one aspect of it. Apparently, it is now the position of the ACLU (and this interpretation was born out by the explanation given at the October 25th meeting by the chairman of the Church-State Committee) that the 'religious composition of the community is an important if not critical factor to be considered in determining whether particular religious holiday observances in the public school are permissible or impermissible, so that such observances may be accepted if the percentage of non-Christian children in the school is small while the observances should be opposed if the percentage is large."

"The notion that Constitutional liberties depend on majority vote is one that I could never accept. Aside from that, I had always assumed that it was the purpose of the ACLU to protect the rights of minority. After all, it needs no ACLU to see to it that the majority have their way."

### Right-Wingers Right

The next development leading to his resignation, Pfeffer's letter reveals, was a New York State ACLU decision to back down on its former opposition to a state plan to aid sectarian universities. A Florida court, in a similar situation in that state, had blocked religious observances in public schools, Pfeffer notes. Also, the staunchly Republican New York "Herald Tribune" had editorially opposed the New York plan for an aid program which would include sectarian campuses.

Said Pfeffer to Malin: "When I find myself in closer agreement with a Florida trial court on the question of religion in the public schools and with the 'Herald Tribune' on the question of governmental aid to sectarian institutions than in either case with the policy positions of the ACLU, then it is time for me to get out."

### ACLU Won't Talk

Queried by POST and OPINION, the ACLU refused to discuss the

matter other than to make the formal statement: "We consider Mr. Pfeffer's letter to us to be an incorrect interpretation of the situation. There is no great internal row or dissension on this matter. We have not been deluged with indignant support for Mr. Pfeffer's position. We are preparing a reply for our affiliates. No, we won't tell you what it says."

The ACLU position may be self-deluding. A check by this newspaper indicates that the Union of American Hebrew Congregations and the Central Conference of American Rabbis, among the Reform group, are solidly for Pfeffer's position.

Similarly, an American Jewish Committee spokesman aligns that group with the Pfeffer statement. Additionally, Isaiah Minkoff of the National Community Relations Advisory Council, consultative body of a majority of Jewish organizations, flatly told POST and OPINION:

"Leo Pfeffer is a member of the ACLU as an individual, and the question of his action in resigning is that of an individual responsibility. In his statement there were a number of issues raised, and I would have been happier to reply if the ACLU response were available."

"However, one thing is absolutely clear to me, and that is that in a pluralistic society, the problems of church and state should not be decided on the basis of a quantitative ratio between various groups which comprise the pluralistic society. In this respect, I am completely in accord with Pfeffer."

When Adolf Eichmann appeared again before the Israeli court which is to pronounce judgement upon him, it will be reported by a chastened, cooperating television industry. Capital Cities Television got exclusive rights to the trial has spent a reported \$1½ million, and is \$500,000 in the red on the deal. It's said to now want out. Major networks are reported dickering with newsreel agencies for a cooperative venture to film the verdict.

## Minute New Hope for Agreement

# Arabs, Israelis Vie on Refugees

Israel's foreign policy is soon to face a crucial test — has her wooing of new African nations at great expense to her own limited resources won her fast friends, or hasn't it.

The forthcoming UN debate on Palestinian refugees will give the African states a chance to show where they stand. Will they vote for Israel — which wrecked her formerly good relations with the South African government to align herself with the new African states (see page 12, this issue)? Or will the examples of millions spent to educate Africans in Israel, Israeli aid missions to the new states, etc., have been wasted?

The refugees number some 1¼ million, most of them in camps just across the border from Israel in Lebanon, Syria, Jordan and the Gaza Strip. Their numbers are increasing at the rate of 30,000 a year as the United Nations exerts itself to feed, house and clothe them, and to train at least a few of them for useful lives somewhere. The vast majority of the refugees live lives of futility.

### Big Claim

The Arabs insist that Israel must let the refugees return. They have even pressed for the United Nations to consider property the refugees haven't seen in 13 years solely theirs — a stance, say the Israelis, which would give the refugees title to entire Israeli villages developed in the years since 1948.

Israel has been willing to talk about compensating the refugees for property left behind. But she in recent months has hardened her stand against permitting the refugees to return. Earlier, Israel had expressed willingness to take back some of the refugees, insisting she couldn't permit the majority to return. To do so, the Israelis maintained, would be to commit suicide by importing a ready-made fifth column.

### Equal Flow

Now, the Israelis are shutting the door on return altogether. Israel now takes the position that the number of Jewish refugees from Arab lands who've come to

Israel now equals the number of Arab refugees who've left the Jewish state.

Officially, the problem is in the lap of the United Nations Palestine Conciliation Commission. The problem has been studied and restudied. Latest to look into the matter for the UN Commission is Dr. Joseph E. Johnson, head of the Carnegie Endowment for International Peace.

Reporting back to the Commission last week, Dr. Johnson noted that the refugee problem is inextricably tied up with the overall question of Israeli-Arab relations, and of these: "It is clear that as matters now stand there is no prospect of an early resolution of the Palestine question as a whole. . . ."

### Stubborn

Dr. Johnson complains of "a consistency of obdurate determination on both sides." Dr. Johnson doesn't necessarily attribute his complaint to pure orneriness: "No one who has had an opportunity to confer at length with responsible statesmen in the area can fail to conclude that there is a large degree not only of mistrust and suspicion but of active fear on both sides."

### Some Hope

While thus so very cautious, Dr. Johnson did report some hope. He noted willingness of both Israel and the Arab states to undertake a "step-by-step" approach to solution. Thus, Dr. Johnson, told the Commission (which consists of the U. S., France and Turkey), his mission should be extended another year. The Commission agreed.

Meanwhile, all concerned can ponder Dr. Johnson's principle finding: that the solution to the refugee problem, no matter what it is, will require steps toward prosperity for the entire Middle East. Any solution during this decade, he said, "will require accelerated economic growth for the Palestine Arab refugees, whether by repatriation, resettlement or both, with compensation where appropriate, into a useful life in the Near East will depend upon the rate of this development."

## Rabbi Reminds: Best Mitzvah To Aid a Man Make a Living

NEW YORK (P-O) — A rabbi here reminds his congregation of Maimonides' message that the highest form of charity is to help your fellow man make a living — and tosses in a lesson in manners, besides.

Rabbi Solomon J. Sharfman chides observant Jews for lack of sympathy toward Shomary Shabbos. Writing in "The Turret", organ of the Young Israel of Brooklyn, Rabbi Sharfman says: "...There is such a coldness to the Shomer Shabbos retail merchant, that in many instances it is sympathetic non-Jews and non-observant Jews that enable him to make a living. Too often we wait until a Shomer Shabbos must have recourse to charity and is helpless, when we will be aroused to his need."

Rabbi Sharfman adds: "The grocer, the baker, the tailor and the

clothing who fight for Shabbos have a right to our patronage and understanding. We perform a far greater Mitzvah by supporting their business while it is alive than by giving them sympathy and charity when their business is dead."

Shifting a bit, Rabbi Sharfman criticizes: "It is characteristic of human beings that we so frequently will do for others what we will not do for our own. . . . It is really something to watch a Jew talking and dealing with a non-Jew and then witness the same Jew unguardedly, relaxedly and often roughly handling his fellow Jew. With reform or secular Jews, we are so decorous and gentlemanly, while among our own we permit ourselves to become raucous and boorish and coarse and neglectful."



## Israeli School Designed For American Students

For \$2,000 (plus transportation) American high school youths can spend a school year in Israel at a school established just for them.

Nathanya Boarding High School, Nathanya, was founded by E. van der Horst particularly to a c-quaint American children with life in Israel. The curriculum is set up in such a way that the student gets an intensive acquaintance with things Israeli, at the same time he covers the same academic ground he would have gotten at home.

Thus, the American is able to return home with both an Israeli education and the academic prerequisites to rejoin his own age group in American schools.

First off the students are put through intensive Hebrew education on the Ulpan system. Then, in the mornings, they will get the usual Israeli courses of a Religious High School: More He-

brew, Tenach, Mishna, Talmud and Jewish history.

In the afternoons, the students attend courses on the American pattern, including mathematics, physics, chemistry, history, languages and social sciences.

Excursions are also part of the course, to visit in the field points of interest raised in Tenach lessons and the current scenes of a contemporary Israel.

The \$2,000 covers all costs, including room and board, and must be paid: \$1,000 before the student leaves America, the other \$1,000 within six months.

The normal school term is September 1 to the end of the following June. However, students may spend July and August in a new summer camp being organized, at no extra cost.

For information, address the school at P.O.B. 2, Nathanya.

## Rebbe's Daughter Recalls Her Life With Father as "My Father Walked With God"

By Rachel Rabinowicz

I often walked with my father while my father walked with God. I would tug his sleeve and pull his hand and ply him with the pressing petitions that bubble like gum out of little girls. And he would reach down from another world and pat my head and feed me candy and continue his conversations with the enigmatical entity Whom he addressed as "Ah Sweet Creator" or Ribono Shel Olam, Master of the Universe. In desperation I would join this somewhat one-sided colloquy, and although I have forgotten both the question and the answers if there were any answers, I have never since felt as near to the "Master of the Universe" as I did in those days when I clutched the richly ribbed frayed-edge capote that my father had inherited from his father's father.

### Closer to God

Less vivid perhaps, but no less valid, was the manner in which Rabbi Nathan David Rabinowicz, the Biala Rebbe, made many people feel closer to God.

For several years after his death, a young woman, child of one of his staunchest Hassidim, would trek across London on the birthdays of her only son . . . in order to kiss the arm of the rabbi's chair. "But you mustn't do that, it's not right, it's not proper, he wouldn't live it at all," we would murmur, distressed and dissuasive. "But I owe my son's life to the rebbe — and his God," the young woman would reply with passion.

Whether the infant's recovery was a physical or a metaphysical phenomenon seemed hardly relevant. The rebbe himself was always assuring his people that he had no special pretexye with the ultimate Arbiter. But go argue! It wasn't possible to talk them out of something they wanted, needed to believe. "Nur der rebbe kenn helfen," they maintained when times were bad (and when were times good?) It was the keynote of their credo, touching the intimate and unique relationship between the Zaddik, the Hassidic leader, and his follow-

ers, to whom he is mentor, father confessor, oracle, intermediary and delegate divinely deputed.

The Biala Rebbe was 28, a pale young man with blue burning eyes, when he first came to England in 1928. He brought with him a fire that was foreign to the Jews of London's East Side but they massed like moths around this new bright light. Soon his tiny shtiebel was splitting at the seams and pious women were vying for the honor of scrubbing the floors. In the tradition of young pioneering husbands, he bought a house, opened a bigger Beth Hamedrash, and imported his wife and children from Poland.

"An hour in the rabbi's garden," declared a dear old lady as she sprawled there, sage and satisfied, on sunny afternoons, "does me more good than a week by the sea."

The study light burnt like a beacon way into the early morning. All day long and half the night men and women tramped through the house (no visiting hours, come when you please, go when you want, sleep in the synagogue, eat in the kitchen, make yourselves at home), hung their coats in the hall, deposited their burdens at the rabbi's feet and wandered off with a lighter heart to have coffee and kichel with the rebbitzen. Then the rebbe would close the voluminous tomes upon his desk and leave the lofty paths of cabbalistic speculation to pace the carpet threadbare with the weight and worry of worldly woes.

### What's Rebbe Say

Should Mrs. Grumbelberg have an operation (Dr. Shvartz says yes, Dr. Veiss says no, so what does the holy omiscient if not omnipotent rebbe say?) Should Mr. Clohen's eldest son get a get? Could the Boimelons be shaken into bringing their gnarled old mother back from the Old Age Home? Could the Paupermans, shamefully overcharged by the shochet Shmelkin, be prevailed upon to forgo the Rent Tribunal and submit to private arbitration? And where, oh where could he get a husband for the orphaned servant-girl who was under his wardship?

Footsteps, footsteps, up and down, ceaseless, peaceless, seeking solution, seeking salivation. And periodically the searing sigh that was a cry from the soul, "Father in Heaven, Merciful Master, NU!"

"Rebbeleben!" wept Moishe Mendel, one of the wardens, when the rabbi fell suddenly and seriously sick at the age of 47, "I give you as a gift, freely, all the remaining years of my life." Although several Hassidim made similar offers, this was not quite a negotiable transaction. Anyhow, the Rebbe required his Hassidim to live rather than to die for him. He asked them to maintain the Beth Hamedrash, to doven in a devout and dedicated way, and to live in harmony always. That was thirteen years ago, and to this day this shtiebel without a rebbe carries on as if its rebbe were still in its midst.

"Make Kiddush, sanctification over the Sabbath wine," demanded the rabbi of the rebbitzen a few days before he died. In awe and anguish she complied. And he bequeathed her in loving legacy "an equal share in all the Torah that I have learned and in all the precepts — however few — which I have performed."

Even before breaking his self-imposed ban on public performances in nations which recognize Franco Spain with a recent convert at the White House, cellist Pablo Casals was asked about another of his reluctances: to play Ernest Bloch's "Shlomo", the Hebrew rhapsody for cello and orchestra which was dedicated to Casals. He's played the rhapsody for himself, but never in public, Casals noted. He explained: "I am not a Jew, and this piece calls for a vibrating element which I don't have."



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## Young Israelis Polled on Wedlock Give Spectrum of Opinion on Religion Sway

He believes Israel must continue to insist on religious marriages, only. Judaism is the sole reason for Jewish survival, and individual hardships can't be permitted to interrupt its sway, he says. He's highly educated, he's experienced in analyzing people psychologically. He's 23.

She's 20, believes in Jewish traditions and customs, observes the Sabbath. She believes nothing is gained by adherence to marriage rules which result in a couple's children being illegitimate. She's acutely aware of the changing nature of Judaism's attitude toward marriage — she knows polygamy was once common, and that the wife's status has been progressively improved throughout Judaism's history.

### Jewish Girl, Arab Boy

They're both Israelis and they were queried by the Jerusalem "Post" in the wake of the furor over a young Israeli's finally getting custody of the son fathered out of wedlock by her Moslem lover.

Says the "Post's" Philip Gillon of Yoel Goldberg, 23-year-old son of immigrants from Poland: "Although modern, intelligent and no dogmatic fanatic, Yoel Goldberg is a strong believer in the Jewish religion, a resolute opponent of civil marriage . . . He is convinced that religious marriage is fundamental in Judaism and that any suggestion of another sort of marriage must be automatically rejected because it would destroy the unity of the Jewish people."

### "Reject Individualism"

"He appreciates that there may be instances of hardship where people in love cannot marry because of religious barriers. 'A religion, a dogma or an ideology must reject individualism and the principle of present pleasure compared to the broad aims of the people and a consideration of the past and the future,' he says."

"The religion provides a frame of reference based on long-termed truths and principles; the individualist sees only his immediate wants and resents anything which interferes with his pleasure. He does not recognize the general need if it is opposed to his satisfaction. But religion cannot accept individualism as a test."

Natalie Frank was born in Johannesburg 20 years ago. "She does not consider herself to be irreligious and says that she values Jewish traditions and customs, and likes to observe the welcome to the Sabbath, although she hesitates about describing herself as religious."

### "Emotional" Reaction

Her "emotional" reaction to the "Post's" question, Miss Frank said, is that "love is stronger than emotional barriers and that nothing can prevent two people getting together if they really love each other. This being the case, any efforts to separate them artificially must lead to consequences which are socially very undesirable."

"Since religious marriage cannot stop such people getting together, it would be much better if they could be married civilly. Nothing is gained for society by making their children illegitimate."

Miss Frank also took note of the polygamous nature of Jewish society in Old Testament days. She observes that even Yemenite Jews today, before coming to Israel, practice polygamy. Also, she adds, all a husband once had to do to divorce his wife was to write her a noet dissolving the union. Thus, if monogamy and protection of the wife in disputes with the husband are now features of the Jewish state, Miss Frank

reasons, then why can't Judaism be further modified to permit civil marriages.

### Predicts Split

Goldberg agrees that "religion must be malleable". But he insists its basics must not be tampered with. "Religious marriage and the rejection of outsiders . . . have kept the people intact for 2,000 years and more, and nothing has happened in our day to change this situation. If civil marriage were to be introduced, it would split the House of Israel into two Jewish peoples who could not marry with each other."

A third opinion was garnered by the "Post" from a "proud Israel Jew," Gavri Radai, 25, born and raised in Israel. He flatly plumps for civil weddings, and even predicts eventual Israeli separation of church and state.

### Let 'em Move

"I am altogether irreligious, and even anti-religious, although quietly . . .," Radai told the "Post." "For my part, anybody who is religious can go on being so, but I don't believe that they have any solution to offer people or the world, and I object very strongly to their trying to force others to

live their way . . . I want freedom to live as I like and I don't want anybody to force me to live his way. They may believe in a supreme power which objects to people travelling on Sabbath, but I don't, and I don't want them to save me from Gehenna by stopping my travelling. I haven't asked them to do me this favor and I don't appreciate it. If they don't like to see me travelling, they should live in an area where they won't do so."

### Turks Give Jail Term

ISTANBUL (P-O) — The representative of the Jewish community to the Turkish parliament during the deposed Mendes regime has been sent to jail.

His "crime" is that he allegedly violated the Turkish constitution by approving of Menderes' policies, reports the London Jewish Chronicle. Menderes himself has been hung.

The former Jewish community's representative, Isaac Altav, drew a term of four years and two months. He will be required to spend another 16 months in exile in central Turkey.

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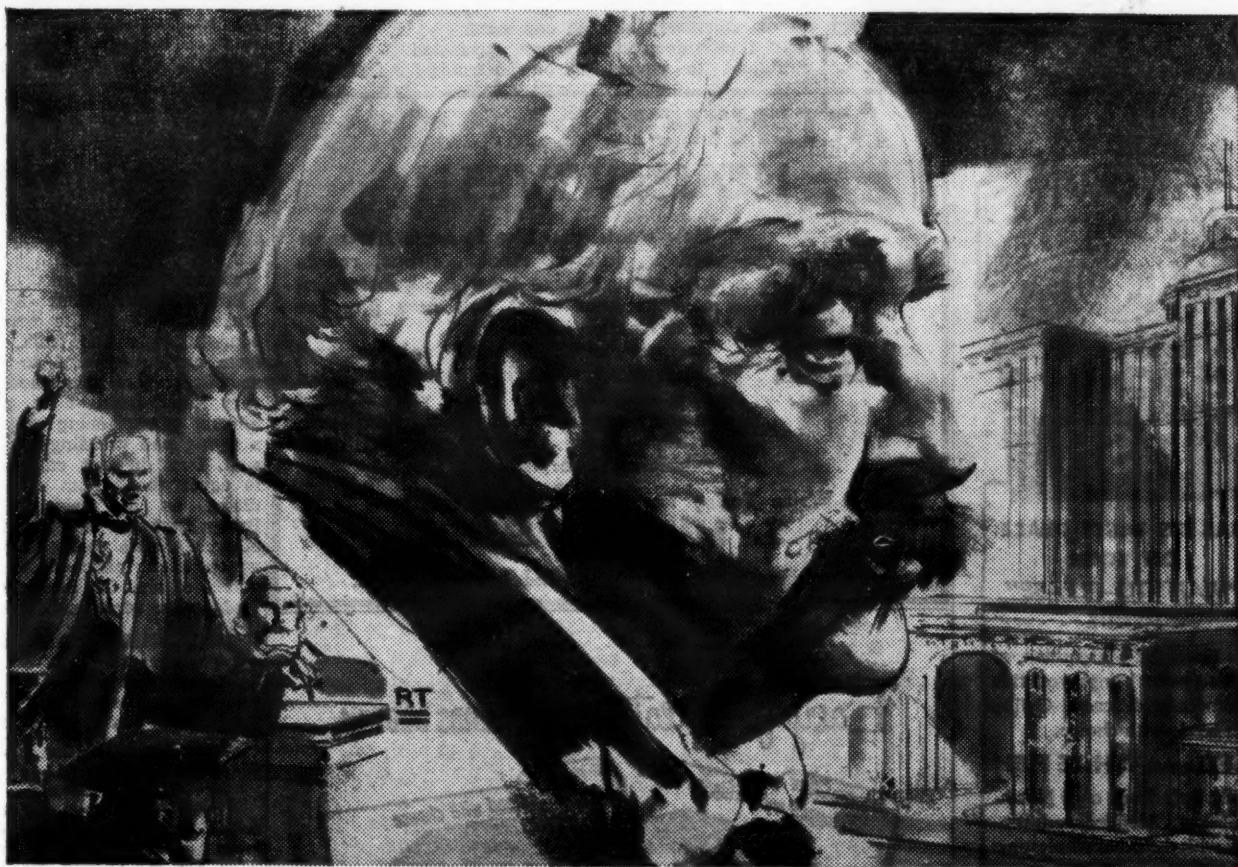
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## The Recluse - And A Great Jewish Medical Center

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He was launched on a successful law career, reading law in the offices of the famous Aaron Burr. And then—suddenly he dropped from sight. Some said it was a result of his having been attacked and badly beaten. In any case, Sampson Simson retired to his father's estate on the Saw Mill River and turned his back on his future, his friends, and the world.

Years passed. His relatives died and he was alone. And then one day this elderly

gentleman, in his old-fashioned clothes, emerged and looked upon a changed world with wonder, much like Rip Van Winkle.

He was a recluse no longer! There had been much talk about establishing a Jewish Hospital in New York—but very little action. Sampson Simson got action! He scandalized the more conservative by holding a Charity Ball in fashionable Niblo's Gardens and raising \$1,034. He donated two plots of land on 28th Street near 8th Avenue. From the estate of the beloved Judah Touro he obtained \$20,000. In 1852 the Jewish Hospital in the City of New York was founded!

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# LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

## Lots of Luscious Latkes -- Potato, Cheese...

By Sarah Lieber

Saturday evening the first candle of this year's Hanukkah celebration will be kindled. Expectant young faces will glow with joy as they retell the story of the miracle of the oil. Children love the heroic



Sarah The explanations always seem a bit far fetched, and unscholarly. Suffice it to say that we have the tradition, and several

others. Below are a few recipes you may enjoy using during the week when you will be entertaining family and friends for many parties and meals.

### POTATO LATKES

4 large potatoes, pared  
1 small onion  
2 eggs  
½ cup all purpose flour  
1 tsp salt  
pinch of pepper  
¼ tsp baking powder  
oil or shortening for frying  
Grate potatoes and onion or blend in electric blender. Squeeze with hands or using a plate. Drain off excess liquid. Beat in eggs one at a time. Blend thoroughly. Mix and sift together flour, salt, pepper and baking powder and stir into potato mixture. Beat to blend. Heat enough oil or shortening so that fat is at least 1 inch deep in the pan, or sufficient to cover

pancakes. Drop batter by tablespoonfuls into hot fat (375 degrees). Lower heat to moderate. Fry pancakes on both sides, turning only once. Remove with a slotted spoon and drain on absorbent paper. Serve hot with applesauce, sourcream, sugar and cinnamon or jam and jelly. Serves 6  
Note: if kosgel is preferred you may use the dame recipe and bake in well greased casserole or individual molds. 30 minutes at 400 degrees is about right. Or when the kugel is brown on top and sides.

### PINEAPPLE LATKES

½ cup matzo meal  
¼ tsp salt  
½ cup drained crushed pineapple  
½ cup liquid from the pineapple  
¼ cup water  
3 eggs, separated  
oil or shortening for frying

Beat egg yolks with salt, juice and water. Add matzo meal and drained fruit. Let stand 20 minutes to absorb liquid. Beat egg whites stiff but not dry and fold into mixture. Heat oil or shortening to 375 degrees and fry pancakes on both sides, turning only once. Drain on absorbent paper. Serve with sour cream or fruit sauce. Serves 6

### CHEESE LATKES

3 eggs, well beaten  
1 cup milk  
1 cup dry pot cheese or farmer cheese  
1 cup flour  
1 tsp baking powder  
½ tsp salt  
oil or shortening for frying  
Blend milk into beaten eggs. Mix all dry ingredients and stir into liquid mixture. Beat to prevent lumping. Drop by tablespoonfuls into hot fat and fry to a delicate brown on both sides. Drain on absorbent paper and serve with jelly or fruit. Serves 4 to 6

### POLISH RATZELACH

1 cup flour  
½ tsp salt  
1 cup milk  
3 eggs, well beaten  
confectioners' sugar  
Sift together flour and salt. Make a well in the center and pour in eggs and milk, stirring from center outward to make a smooth batter. This should be a very thin batter. Melt a small amount of shortening or butter in a frying pan greasing the surface well. Pour in just enough batter to cover the bottom of the pan, tilting as in making blintzes. Brown first one side and then the other. Sprinkle confectioners' sugar on each pancake and form stacks of six. Cut into pie shaped wedges for serving. Serves 4 to 6

### BUCKWHEAT PANCAKES

1 pkg. yeast  
1 tblsp sugar  
¼ cup warm water  
2½ cups warm milk (for meat)

When Nature 'forgets' remember

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2 cups buckwheat flour  
4 eggs  
1 tsp salt  
3 tblsps shortening, melted  
oil or shortening for frying

Combine yeast, sugar and warm water. Let stand five minutes then stir in milk or stock and 1 cup buckwheat flour. Cover and let rise in a warm place until double in bulk and bubbling. Beat the eggs and salt until thick and light in color. Stir in melted shortening, remaining flour and yeast mixture. Blend. Heat some shortening or oil in a frying pan and drop the batter into it by tablespoonfuls. Fry until lightly browned on both sides. Serve with gravy for meat dish, with sour cream and jam or syrup for dairy meal. Serves 6

### BATTER FOR FRITTERS

1 egg well beaten  
2-3 cup milk  
1½ cups all purpose flour  
2 tps baking powder  
¼ tsp salt  
2 cups fruit, vegetables or other filling

Mix beaten egg with milk and stir in sifted dry ingredients. Mix only enough to blend, but do not beat. Add chopped fruit or vegetables. Or dip slices of fruit in batter. Fry in deep hot shortening or oil and fry until brown on both sides. This may be made parve by using water or juice instead of milk. Fruits which lend themselves to this purpose are: apples, chopped or in thick slices, pared and cored fresh or canned pineapple slices orange slices bananas or mixed chopped dried fruits vegetables could be:

corn  
green peppers  
zucchini  
tomatoes, underripe preferably

### A WORD TO THE WIVES

Some say that Judith served cheese dishes to Holofernes to make him thirsty, and that we ought to serve some cheese cakes, knishes or other cheese dishes for Hanukkah. Be that as it may, no one could turn down a delicacy no matter what excuse we offer. Gut yomtov to you and yours, from me and mine.



HAS ITS TASTY PLACE  
ON YOUR  
"WANT-TO-PLEASE"  
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## THE WOMAN'S VIEWPOINT

Proof Bar Mitzvah Alive and Kicking--  
It Keeps Evolving, As Does Jewish Life

By Helen Cohen

When last week we touched on the strong as well as the weak points of a Bar Mitzvah celebration, there was one item we didn't mention which we may have difficulty placing on one or the other side of the ledger-gifts to the Bar Mitzvah.



Helen

Certainly gifts add to the adulation of that king-for-a-day, making a guy feel important, which we felt was good and they help to sweeten the pill of anxiety and responsibility connected with his stepping out alone into the spotlight with that difficult, and most likely, frightening task. Yet on the other hand, gifts can also come under the negative heading of lavish spending, if they tend to be more than a simple, little birthday remembrance - and they do.

Oh well, things can't always be neatly classified as all good or all bad.

But to get to our message for today, I'd like to start from my

conclusion last week, the thought that the Bar Mitzvah ceremony appears to continue to have a strong hold on Jewish life. And the way we judge that it is alive and kicking is by virtue of the fact that it continues to change, or as Reconstructionism describes the Jewish religious civilization in general, to evolve with the years.

A change which was made in our local congregation just this year appeals to me as so meaningful and right for the occasion that one has the impression it could always have been a part of the ceremony. Before the Bar Mitzvah is called to the Torah, he and his father (it could be another relative if necessary) meet front and center on the pulpit, the father holding the son's new tallis. A prayer is chanted by the father followed by his handing the tallis to his son, who dons it and receives a kiss from his parent. Very touching and so very fitting.

Another change this year has me arguing with everyone else. They all agree that it is an improvement (all but me, that is.) Instead of the usual speech (commonly known as the "now I am a man" speech) the Bar Mitzvah voices a prayer, with his back to

the congregation, as the Torah is being returned to the ark.

Everyone agrees, as I said, that this is much better than the speech, which they had felt was artificial, just a bunch of words written for him and recited without understanding by the young man. Perhaps.

My feeling is that as part of a young person's taking the plunge into manhood, since this is America and his native tongue is English, part of his assignment is to show his competence in standing before a group and talking to them in English as a mensch, face to face, projecting his personality across the footlights, so to speak; manfully saying his few words (and that's all they need to be - a short, simple message): Thank you, mother and father, for your devotion; thank you, teachers, for your help; I shall try to live up to your expectations. What's so wrong with acknowledging that today he is a man, and accepts the responsibility?

And this, too, is part of a practice being alive and kicking. Not only are there changes, but a good deal of disagreement, of heated pro's and con's connected with those changes.

He's no slouch in the word department, demonstrated Israeli ambassador to the UN Gideon Rafael. Of a charge by Ahmed Shukairy, Saudi Arabia, that Israel is building nuclear bombs, Rafael retorted: "Mr. Shukairy exploded again his megaton - size falsehood with its usual fall - out of venomous verbosity."

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Marriage A Changing Phenomenon  
With Roles Switching: Rabbi

A rabbi discussing the problems of marriage, resolves it all with the conclusion that "Love... is becoming one while remaining two."

That, too, is the Jewish view, says Rabbi Walter H. Plaut, of Temple Emanuel, Great Neck, N.Y. The Rabbi's sermon was on "What is Happening to Our Marriages?" First off, he makes the qualification that "a good many couples are 'happily' married."

It's also, the rabbi continues, "gratifying that the entire question can be discussed openly and need no longer be kept surreptitiously secret."

Finally, Rabbi Plaut concedes, "there are no easy solutions or pat answers." The present day dilemmas in marriage have their roots in all areas of human existence; they embrace all of life.

For one, Rabbi Plaut feels that "husbands and wives are at loose ends today because their roles have changed and become blurred." It's no longer simply that the husband is lord and master, charged with earning the living and commanding a subservient household of catering wife and children.

With the husband deposed as absolute power, "the wife is badly confused by the multiplicity of roles cast upon her," says Rabbi Plaut. "What is she? Still old-fashioned wife and mother? Play-girl of leisure and glamor? Or full partner who works and has

her own career and income? Or is she a little of all three?"

Until couples clarify the question of the wife's role, there's bound to be conflict, says the Rabbi.

On the other hand, he continues, there's the question of why the marriage was entered into in the first place. "Why did we marry - to dominate or to submit?" What's expected? That the marriage make up for childhood inadequacies? "That our mate be the replica of our hero of yesteryears? That we seek requitment for 'services rendered'?"

So long, the Rabbi warns, as it is "believed that marriage is solely for the gratification of our needs; that the marriage partner is there to make up for our deficiencies and fulfill our private dreams; as long as we act as the subject and treat our partner as the object, there is bound to be unhappiness and unfulfillment in marriage."

And as for love - "Far too many define love in adolescent terms as the romanticism of movies, television, the cheap novels and commercial culture. Marriage cannot endure this kind of love. Too many regard love as a state of perfection... If we had problems before marriage, courtship will cover them, but marriage will probably accentuate them. We need an adult view of love..."

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3 eggs 1/2 teaspoon baking powder  
5 tablespoons chicken fat salt, pepper

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# Rabbi Backs Parent-Arranged Mating in "The Jewish View of Love and Marriage"

Marriages arranged by the parents may not be such a bad idea, after all, says Rabbi Stanley Rabinowitz.

Writing in the latest of the B'nai B'rith Judaism pamphlet series on "A Jewish View of Love and Marriage," Rabbi Rabinowitz notes the relative absence of divorce in Asiatic nations where it's usual for the parents to choose their children's mates. Then, too, he points to the fact that in the U.S. youngsters are marrying at progressively lower ages.

The rabbi, who is spiritual leader of Conservative Cong. Adas Israel, Washington, D.C., makes the further point that throughout his-

tory, the strength of a nation closely parallels the solidarity of its family system. "Must the right of young people to marry whom and when they please take preference over the interest of society?"

Sections of the booklet are introduced with quotes from the Talmud, Midrash, etc. Rabbi Rabinowitz then expounds the modern-day interpretation of each of the early precepts. On pre-marital sex, for instance, the text is "God Created the 'impluse to evil' for the purpose of testing man—Zohar." Rabbi Rabinowitz adds: "The best things in life are worth waiting for. In fact they are more deeply rewarding for the very sacrifice

of having waited. A desire for sex experience is no exception."

On the other hand, the rabbi points out: "Sexual fulfillment is not evil, but, unless it is part of a more lasting relationship, it is apt to lead to painful disillusionment."

The Jewish view of marriage, continues Rabbi Rabinowitz, "demands that it be based on something more than love. It demands that God be the third partner in every marriage. Accepting the idea of God in marriage compels each party to think of the other as someone sacred, as a child of God."

As for the intermarriage problem, Rabbi Rabinowitz suggests it be avoided at the outset by refraining from interfaith dating.

"There is no denying that many mixed marriages turn out quite successfully," says the rabbi. "Yet in both Judaism and Christianity, priest, minister and rabbi have consistently opposed mixed marriages. They take this position not necessarily because they believe that people of their faith are superior to those of other faiths, but because they know that, at best, marriage has many challenges and hazards and requires delicate adjustments. Where there is a religious difference, there is an additional serious difficult hurdle to overcome."

Sincere conversion of the non-Jewish partner before marriage is a solution, the rabbi adds. "A marriage between two people reared in different faiths, one of whom has converted to the faith of the other partner, means that at the time of the marriage ceremony both bride and groom are of the same faith—one by birth and one by conversion. Converts to Judaism have enriched Jewish life throughout the years; and Judaism, which has a universal message for all mankind, has been ever receptive to the sincere convert to Judaism."

The 48-page pamphlet is available, at 35 cents per copy, from B'nai B'rith Youth Organization, 1640 Rhode Island Ave., N.W., Washington 6, D.C.

## YOUR NAME

By Norbert Pearlroth

Dear Mr. Pearlroth: I am interested in knowing what my maiden name means. My maiden name originally was spelled "K-A-R-F-I-U-L" and was changed to "Karfeld" upon entry to the United States by my parents. — CELIA K. STADIN, St. Louis.

KARFIUL, more correctly "Karfiol," is a Polish word designating a large yellow flower known in English as a calendula. But your name has no connection with the flowery kingdom. It is rather a synonym of the Hebrew name "Nathan". The association of "Karfiol" with "Nathan" is so complex that it cannot be entered into here. It is sufficient to say that when your ancestor had to assume a permanent family name, about 150 years ago, he took his father's name and made it a family name. You failed to indicate your family's country of origin.



Pearlroth

Dear Mr. Pearlroth: Will you kindly give us the meaning of our family name of Schottenfeld? My parents came from Bolechow, the Galician section of Poland. — ARTHUR SCHOTTENFELD, Brooklyn, N.Y.

SCHOTTENFELD is a family name derived from a profession. The vocation was that of a traveling merchant or peddler. They were known as Schott or Schotte (A Scotsman) because for many centuries Scotsmen followed this vocation in Germany. They were recruited among the Scots who had to flee their native country after the Stuart dynasty was deposed in England and Scotland. When Galician Jews were directed to assume permanent family names in 1789, there must have been a German on the board of the Austrian Name Giving Commission. It was his idea to bestow the name of Schotte upon your ancestor. The terminal "...feld" (field) was then added because it was thought that longer names were more desirable.

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## "I WRITE AS I PLEASE"

## Class Struggle In Israel -- With a Difference

By Carl Alpert

The recent short-lived but significant demonstration strike of the physicians employed at the Hadassah Hospital has served once again to dramatize what is one of Israel's most vexing internal problems: the position of the college-trained professional in the nation's economy. Israel has had doctors' strikes before. There have also been strikes of civil servants, lawyers, judges, high school teachers, engineers and others in the same category. From all indications, the basic problems remain unsolved, and more unrest may be expected.



Alpert

Reduced to its simplest terms, the problem results from the socialist interpretation of equality. All men are equal, and special privileges are due to none. The individual has the right to expect that a progressive society will care for him according to his needs. That is the theory. In the light of hard experience, the labor movement in Israel has come to realize that there are inequalities, and that initiative, energy, productivity and specialized skills must be rewarded. How far should such rewards go?

The last major struggle to be fought on this issue was between the high school teachers and the teachers of the lower grades. The former insisted that the long years of college education required to teach in high school, plus the greater responsibility, and the greater time needed to prepare lessons adequately, qualified them for higher salaries than those paid to teachers in the primary school. They resented a union agreement which linked their salary scale automatically to that of their grade school colleagues. The long strike last spring settled nothing, and unless Minister of Education Abba Eban can spring a miracle, there will be more trouble before this year is over.

Since Israel began national existence with labor in the dominant position, we find that the class struggle here is the reverse of that in most Western states. In other countries, labor constantly

seeks to improve its conditions, struggling against a dominant capitalist system. In Israel, on the other hand, the professionals and the capitalists must struggle to assert their claims and demands against the ruling class - labor. And just as labor in other countries has gradually improved its lot over the years, though not without strenuous effort - so in Israel, the professionals and the entrepreneurs are gradually improving their own conditions. The strikes and the demonstrations by the doctors and engineers and teachers are but the symptoms of that struggle - part of the give and take, the stress and strain inherent in democratic bargaining under the free system.

The situation in Israel is complicated by two factors. One is the fact that the Histadruth strives to represent both labor and professionals, despite the irreconcilability of many of their interests. Indifference to the plight of the intellectuals in the past has led to the breaking away of several small union groups. The dominant Mapai party has been a stabilizing influence, but there are distressing signs that the two labor parties to the left of Mapai may gain control of the Histadruth, and the situation could be changed considerably. One result would be to throw the professional classes over to the political right. This would

at least help mark more clearly the definitions of labor and conservative in Israel, and perhaps bring closer the day of a two or three party system.

The second complicating factor is the responsible desire of the government to arrest inflation. A salary rise for the upper bracket civil servants must inevitably mean a rise for the lower brackets as well. A raise in pay for high school teachers must surely be followed by insistent demand for a raise for the lower grade teachers, and so on all the way down

the line. The sluice gates would be breached, and the wave of pay-raises would inundate the country. The result would be a rise in the cost of living. But in Israel, more than in most lands, the stability of the economy is based on the cost of living index. The index influences the value of both government and industrial bonds; it is the operative element in the formula for repayment of loans; it governs practically all salary and wage contracts, which provide for automatic rises when the index goes up. So - a chain-reaction sal-

ary increase would raise the cost of living, and this in turn would automatically trigger off further rises! Heretofore the government has been relatively in control of the situation, and has been permitting gradual, grudging increases to the professionals, while at the same time staying off the wholesale demands of labor.

How much longer can this front be held, in view of the growing assertiveness of the left, and its greater influence in the new coalition government? The answer is not yet clear.

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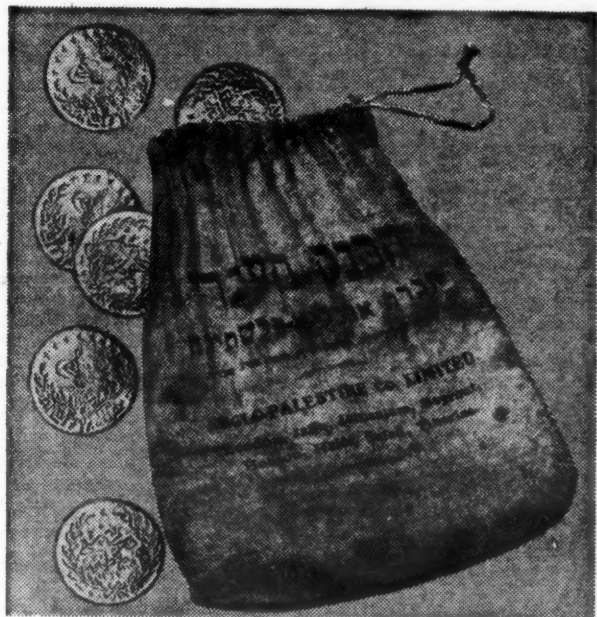
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## WE GOOFED

The POST and OPINION regrets that an advertisement in the Nov. 10 and Nov. 24 issues erroneously had the name of Cantor Jacob Barkin spelled as Cantor Jacob Garkin and incorrectly announced that the cantor is available for Sabbath service. As a matter of fact, Cantor Barkin holds a permanent position with Congregation Beth Shalom, Pittsburgh, Pa., and accordingly is available only for concerts. The POST regrets any inconveniences or embarrassment caused by this ad and apologizes both to Cantor Barkin and his manager, Joseph Hyman of Chicago.



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## Answer Evades The Issue

We can't accept the answer of the organized Jewish community to those who wanted action in the case of the San Francisco Jewish couple who were terrorized for two years by anti-Semites.

The Jewish Telegraphic Agency reported that the Jewish Community Relations Council and the local office of the Anti-Defamation League issued a joint statement assuring San Francisco Jewry that they and other Jewish agencies were active in the case.

"In the statement," the JTA reports, "the two organizations rejected demands from outraged Jewish individuals for 'vague, undefined, and ill-tempered action' motivated by resentment". They warned that such demands "can only confuse the issue and impair the functioning of public and private agencies working on these problems".

What this statement evades is the fact that for two years these acts of terrorization went on, while Mr. and Mrs. William Bowman turned everywhere for help — to the police mostly.

The JTA report goes on to rationalize more the inability of the Jewish agencies and the police to cope with the case until it became a national cause celebre. Says the JTA:

"The Jewish Community Relations Advisory Council the Anti-Defamation League, the American Jewish Committee, the Jewish Labor Committee, and the American Jewish Congress — all with offices in San Francisco — are doing the most useful thing: Using the Bowman case, and other less publicized outrages, to convince educators and youth leaders that they have an urgent responsibility in fighting anti-Semitism with all the tools, books, and like educational materials which these agencies offer."

We note that no affiliate of the Jewish War Veterans of American is included in the listing of the Jewish organizations who were unable to help the Bowmans — for two long years.

It is perfectly proper to seek long range goals — but the immediate goal was the protection of American citizens who because they were Jewish suffered at the hands of fascists youth, and in this goal the Jewish groups failed dismally.

It's like saying that Hitlerism was necessary in order to teach a lesson to the world of the enormous evils of genocide.

The Jewish community of San Francisco and elsewhere should learn from the Bowman incident that Jewish self defense is also honorable. This is an American concept — the right to defend one's home and person. This has been a principal plank in the program of the Jewish War Vets and we wonder if the chapter in San Francisco is non-existent or went along with what seems to have been the prevailing view of the local Jewish community relations agencies.

## Why Is Unity Possible Now?

What makes possible progress in the Jewish community structure such as that reported by Alan Lowenstein, of Newark (P.O. Nov. 24), when he told the Jewish community representatives of the U.S. of encouraging negotiations with the American Jewish Committee and the Anti-Defamation League of B'nai B'rith?

After ten years of bitterness these agencies are willing to sit down with a committee of the Council of Jewish Federations and Welfare Funds to talk about bringing some order out of the chaos in the field of Jewish community relations.

This is the important field not only of Jewish defense agencies, but also of the relationship of Jews to other groups in the United States and to the people of the U.S. as a whole.

For nine years then, since the AJCommittee and the B'nai B'rith withdrew from the National Community Relations Advisory Council, there has been chaos of the worst sort, duplication, waste, and conflict.

We're inclined to think that a little bit of several factors made possible at this time moves towards joint action which ten years ago might seemed impossible.

One is the fact that there no longer is any major difference between the approaches and the techniques in fighting anti-Semitism as between the American Jewish Committee and the Anti-Defamation League on the one hand and supporters of the outlook of the American Jewish Congress on the other.

Another is the maturing of the U.S. Jewish community so that the leadership of the organizations involved had the feeling that they could bring their groups into a harmonious relationship with competing agencies without upsetting their own organizations and, or losing control of them.

A year ago Lowenstein threw up his hands. The ADL and the Committee were playing possum, and he was ready to relinquish the chairmanship of his committee of the CJFWF charged with seeking a rapprochement between all the agencies in the civic protective field.

Twelve months later, he expresses optimism that another year may see the, revival of joint consultation between them.

A final factor, and one which may seem the least consequential, is that the Committee and the ADL no longer see the National Community Relations Advisory Council as the threat to their autonomy it seemed at one time.

Whichever the reasons that were most important, we're sure that the organized Jewish community hails the moves, and hopes fervently for their culmination in a viable clearing house which will enable all the agencies to operate at peak efficiency, while not duplicating and competing with one another.

## The EDITOR'S CHAIR . . .

We don't know what it portends, but at the general assembly of the Council of Jewish Federations and Welfare Funds in Dallas Friday night, there were almost 100 delegates that attended services at Rabbi Levi Olan's Temple Emanuel. How many attended Conservative services at Rabbi Hillel's Silverman's congregation, we don't know.

The importance of these figures are in the comparison with the number who attended services when the general assembly was held in New Orleans. There was only Mr. and Mrs. Mortimer May, and perhaps one or two more whom we recognized.

Quite a change, you must concede.

This leads us to remarks on the indescribable beauty of Temple Emanuel. It's a new edifice, only a few years old, and the original architect was Mendelsohn. When Mendelsohn died, a new architect was secured, and what he has done is to provide a sanctuary which will be a landmark of American synagogue architecture, just as Temple Emanuel-El in New York was (and still is in my estimation) for so many years.

Let me try to describe the santuray.

It's a perfect circle, with the ceiling about four stories high. Running up from the first story in horizontal lines are ribs, evidently of wood, which give you an uplift and the feeling of sacredness, which a synagogue must have.

The altar is striking, so much so that those who have not yet become familiar with modern architecture, think it is garish. To us, it was a whole of such great beauty and perfection, that we could hardly take our eyes away.

The altar is faced with gold encrusted brick from top to bottom and the severe chandeliers, (almost straight cylinders) which hang all the way down from the fourth floor ceiling, threw bright lights on the gold, which refracted the rays in a way to make the lights seem even brighter.

The coloring of the rest of the sanctuary was delicate and lovely, serving to let the altar get additional attention.

At the general assembly, we found the sessions as engaging as always. Here every problem of the Jewish community, excepting the religious ones, were discussed and acted upon.

Sidney Hollander was there in all his glory. He is the patriarch of the CJFWF, and as energetic as ever (he had a slight cold though), he must have gotten a great deal of satisfaction from seeing how well he and his coworkers had built in the days when the federation idea had to be put across in the U.S. Jewish community.

The sessions served more than ever before to show that the CJFWF is the true senate of the U.S. Jewish community.

The sessions were frank and open, and to the point.

Every issue over which the U.S. Jewish community is concerned was discussed, and at length. All sides were heard, and where decisions were taken, they were as a result of prolonged and considered, and often in the opinion of this writer, too conservative decisions.

The Council seems to have been blessed with good leadership.

Whether the immense responsibility on the leadership of the Council and its fine professional staff accounts for its patience, it is true that the Council acts only after months and even years of study.

## Card Calling Shows How Man Is Graded

Several evenings ago we held our solicitation-card meeting in behalf of the Jewish Theological Seminary. Seasoned campaigners know the procedure. As the chairman calls the name of a prospective donor, members of the committee volunteer to take the card of solicitation.

A strange modern ceremonial was taking place before my eyes. As name after name was called, the usual outcry came from several committee members, and hands shot into the air, "I'll take him," or — "I want him."

Very marked sporadic interruptions occurred when a name was called — and there was a dead silence. This mute evidence shouted louder than the acceptances that "this name was not wanted." Thankfully, there were very, very few of this latter category in our list.

I mention this incident, because, aside from the worthy cause it served, it was a deep insight into the estimates of and by our contemporaries. The members of this committee gave testimony, while these people are very much alive in our midst, as to the reputation, prestige, and character of each name called. The chosen ones were the B'nai Aliyah, the men of ascendancy;

the men worthwhile knowing and having as friends and fellow congregants; the men who are loved and wanted.

How devastating was the silence which followed the names of those unwanted.

I may add that the amount involved in the prospective donor's category was immaterial. The lesser and lowlier contributor

was very often the wanted one; some notably higher donors were among the unwanted.

Be thankful, indeed, if your name receives the accolade of your contemporaries; when hands are lifted high; when voices ring out in unison, "I want him" or — "I'll take him." Be thankful. — Rabbi Solomon I. Moseson

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Friday, December 1, 1961



# Soviet Measures Against Jewish Faith Merely Repeat of Historical Hostility

By M. Z. Frank

The present policy of the Soviet government on the Jews may be roughly compared to the policy pursued by Antiochus Epiphanes of Syria a century and a half before the Christian Era and that



persecuted by Emperor Hadrian of Rome three centuries later. The policy consists of stamping out Judaism, as a faith and as a culture, but not necessarily Jews as individuals. In all three cases, the persecution was undertaken in the name of a supposedly higher civilization. In all three cases political considerations connected with Jewish sovereignty in the Land of Israel were important factors.

Alexander the Great carved out an empire consisting of his native Macedonia, Greece, Egypt, the whole Near and Middle East and Persia. Having received a Greek education, he was convinced that Greek culture was superior to any other and tried to spread it by planting Greek colonies in every province he conquered and by promoting to high office natives who spoke Greek and adopted Greek religion and customs. Antiochus, a descendant of one of Alexander's successors, had Palestine fall to his lot. He tried at first to win the Jews over by persuasion and by inducements. When this failed, he resorted to coercion. This brought about the revolt of the Maccabees.

Were the Maccabees Jewish nationalists? Or were they fighting for the freedom to practice their religion? My answer is: both. But since it has become fashionable these days to stress only the religious side of the struggle and to pooh-pooh the nationalist side, I should like to mention one little fact: When the Maccabees recaptured Jerusalem, they convened an Assembly and instead of calling it Knesset — a word with a good Hebrew root but taken from Aramaic (which, like Hebrew, is a Semitic language), they called it by a purely Hebrew name, Heber (or Hever) Hayehudim — League of the Jews. Furthermore, although the present Hebrew script had already been in use for several centuries, they used the more ancient script, usually known as Phoenician. A romantic hark-in to the people's past has always been the mark of nationalism. It was not invented in the 19th century, as some American Jewish writers would have us believe.

Any Christian scholar will tell you that without the Maccabean victory, Christianity would be unthinkable, and the world would have been the loser. Obviously, Antiochus thought differently: he was sure that the Jews were the losers by clinging to Judaism. Lenin thought so, too. Whatever one may hear about Stalin's and Khrushchov's personal hatred of the Jews, this was not the case with Lenin.

Antiochus sought to establish an empire under his rule in which Greek civilization would shine. Lenin sought to bring about a world order in which Communism would rule. In each case the Jews' attachment to a political state in Israel was considered an obstacle to their assimilation to the presumably higher culture. When Lenin took over Russia, the British Government had just issued the Balfour Declaration, which made the Zionists the allies of what Lenin viewed as the most formidable capitalist power in the world. (It was England and not the United States which, in those days, was the Capitalist and Imperialist Devil). Zionists in Soviet Russia were persecuted. The teaching of Hebrew was banned.

Emperor Hadrian assumed the Roman throne some time after the destruction of the Temple by Titus. At first he was going to be good to the Jews and even

promised to re-build the Temple. Then he changed his mind. The Jews, under Bar-Cochba, revolted. Bar-Cochba, too, was a Jewish nationalist. Recent discoveries show that he sought to substitute Hebrew for Aramaic and other languages. When the Bar-Cochba Revolt was crushed militarily, Hadrian issued an edict prohibiting the observance of the Sabbath, the practice of circumcision and the teaching of the Torah. Ten leading scholars, the most prominent of which was the great Rabbi Akiva, openly defied the edict and were subjected to torture and death. Rabbi Akiva was skinned alive. Yet, at the same time, Jews who were living in Rome, enjoyed the rights of Roman citizenship. Of course, there were no Jewish generals in the Roman army: they were not trusted.

It must be borne in mind that there was, both at the time of Antiochus among the Greek and Hellenized Levantines, and at the time of Hadrian among the Romans, a good deal of popular antagonism for the Jews. Non-Jews were ready to believe all sorts of fantastic stories about Jews.

There is plenty of popular anti-Semitism in the USSR. This is especially the case in the Ukraine, Khrushchov's own country. There is probably least anti-Semitism in Georgia, where Stalin came from, although Stalin, before his death, was ready to deport all the Jews to Siberia and let them die out. Khrushchov now is trying to attack Jewishness at the source: in the synagogue and in the practices of Jewish religion. His scribes show an awareness of the intimate link between Jewish religion and the sovereignty of Israel (which, in their eyes, is an agent of Capitalist and Imperialist America).

In our coming columns we shall give a brief historical review of the Jewish situation in Russia under the Czars and under the Soviets.

## Ghana Notable Praises Israelis' Assistance

NEW YORK (P-O) — Ghana's Ambassador to the U.S. came to a meeting here of the American Technion Society to praise Israel's help to his country.

Ambassador William M. Q. Halm credited Israeli aid with his nation's establishment of a Nautical Training College and the Ghana Flying School. Further, he noted, Israel has granted Ghanians fellowships for study of post graduate medicine and social welfare in Israel.

## Doesn't Like His Teacher --She Teaches Too Much!

The following, as closely as it can be reproduced, is a conversation between the principal and the mother of a pupil. This conversation took place last October. We reprint it now at the end of the term for obvious reasons:

P: "Good morning, Mrs. . . . What can I do for you?"

M: "I want you to change my son's class. He doesn't like his teacher."

P: "What public school grade is he in?"

M: "Seventh. But what has that to do with his not liking Mrs. . . . in Hebrew school?"

P: "Just a moment. Will he finish public high school?"

M: "Of course."

P: "And college?"

M: "Probably."

P: "Then he has about eighteen semesters of formal education still ahead of him. How many teachers does he have in public school each semester?"

M: "Oh, I don't know. Six or seven."

P: "Right. That means that during the years ahead of him, he will have over one hundred teachers. Allowing for repetition, he will certainly have over fifty different individual teachers. Now tell me. Will he like each one equally?"

M: "Obviously not."

P: "Will you request a transfer everytime he gets a teacher whom he dislikes?"

M: "Well, that's different. That's public school."

P: "If you permit him to change classes only because of a dislike for an individual, you will be training him to run away from every unpleasant situation which life brings him. You know that we must learn to live with all sorts of people, including those we dislike."

M: "Then you won't change his class?"

P: "I'll leave it up to you. You haven't told me about the teacher. Do you feel that she is a good teacher?"

M: "That's the trouble. She's too good! She is strict, and my son is a boy. You know how a boy is! She gives homework. She marks very low. She phones every time he is absent. He feels that she is picking on him."

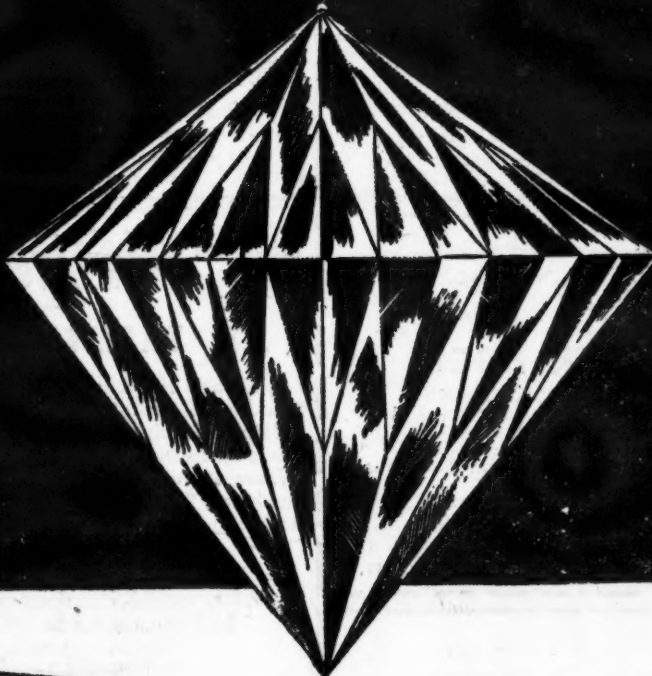
P: "You have answered your own question. Your son doesn't dislike his teacher. He dislikes exerting himself. He dislikes working up to capacity. He resents a person who does not cater to his desire to get away with the bare minimum."

M: "Perhaps he ought to remain in her class."

P: "I think so."

(Reprinted from "Know Your School" by Jay B. Stern, Educational Director of Temple Beth El, Rochester, and published by the Jewish Education Committee of New York.)

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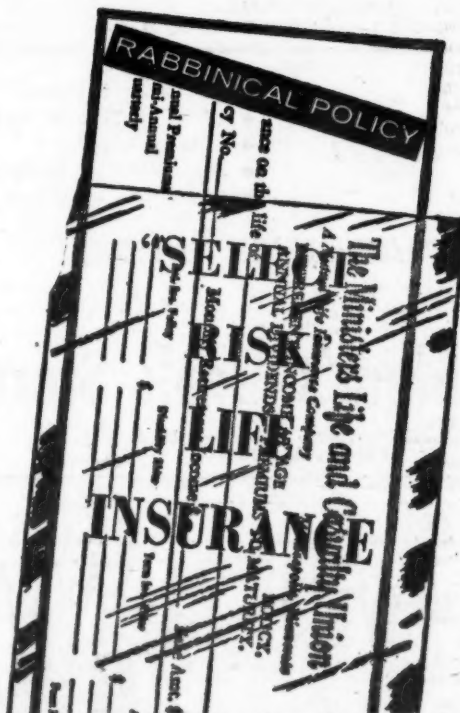
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# Put Some Life Into Annual Meeting Doings!

By Myron Schoen

Conducting an annual meeting is a constitutional requirement of most synagogues as well as business corporations. In the business world we have seen a vast evolution in the preparation for and conduct of Stockholders meetings — changes that for the most part have been commendable. However, for many synagogues, the annual meeting has changed but little despite the growth in size and vast increase in the activities of the contemporary institution of Jewish worship.

At the 1956 Workshop Conference of the National Association of Temple Administrators, an affiliate of the Union of American Hebrew Congregations (Reform), there was a session devoted to "Programming the Annual Meeting".

At that session, I asked the question, "In how many temples is the annual meeting still announced in the bulletin in the smallest type? In how many temples is this meeting fixed for an inconvenient hour on the most difficult day of the week?" My answer was, "Too many! The result is a gathering of the officers, with a quorum just barely obtained, and the perfunctory performance of the requirements according to the constitution and by-laws".

Progress can be reported, if my observation of scores of synagogues means anything. The annual meeting of the synagogue is now adequately publicized by mail and in the bulletin. Various means have been devised to assure a good attendance. In some congregations they serve a dinner, with or without charge, while others have entertainment and dancing. At the very least, there is a congregational collation following the business session.

If numbers alone were the criteria for a successful annual meet-

ing, a good many congregations can be very well satisfied with this important aspect of the synagogues' program. However, there is still one very obvious flaw in the conduct of these sessions. In most instances the program takes the course of listening to a bunch of verbal reports. There is the president's message, the treasurer's report, the figures of the membership chairman, the activities of the affiliates or auxiliary organizations, and of course, a statement on the spiritual health of the congregation from the rabbi.

In far too many instances these reports are completely laudatory and complementary. Some people refer to these annual reports as a meeting of the "mutual admiration society". Even if an occasional problem is cited in one of these discourses or any remarks are made that hint at a sense of disappointment or frustration about any aspect of the synagogue's program or administration, it usually gets lost in the flow of words. The object seems to be to make the members present feel that all is well with the synagogue and Jewish life among its own congregants.

Like a breath of fresh air, I read a document sent out in advance of the annual meeting of Congregation Adath Israel of Louisville, Kentucky. Over the signature of its president, Mr. S. Arnold Lynch, the members of that congregation received an eleven page document that began like this:

"I have the honor to submit the following report on the affairs of the congregation for the year 1960-61. The annual meeting is scheduled for October 24, 1961. Advance study of this report should promote healthy discussion at the meeting."

Sending the membership his report in advance of the session would have been improvement enough, but Mr. Lynch continued: "Annual reports customarily speak proudly of the accomplishments during the preceding fiscal year, while minimizing or overlooking problems and deficiencies. We seldom have taken exception to this principle. I believe the purpose of the annual report is to render a true accounting of the year's activities, so that the membership may assess the results objectively. Therefore, I shall report not only on the pleasing facets of congregational life, but also on our weaknesses."

And Mr. Lynch kept his promise to the membership, for in his report he dealt frankly with the work of the synagogue's Social Action Committee, changes in the worship pattern, the limited success of the recently instituted "self-evaluation dues plan", the need to improve the congregation's sup-

port of the national institutions of Reform Judaism of which their congregation is a part and the vital need to do some long range planning in regard to the physical facilities and the fiscal program of the congregation. In each instance he cited the progress made but pointed out the failures and made specific recommendations for improvement.

The annual meeting should attempt to brief members on the problems of the congregation, financial and other wise. In so doing, the officers and committee chairmen have the responsibility of being frank with the membership, of calling a spade a spade. One must cite failures and weaknesses as well as obvious success. By this means alone can one hope to involve the hearts and minds of the mass of the membership and enlist their support in improving the program of the synagogue.

## Temple on Church Land Now Back To Church

PHILADELPHIA (P-O) — The last synagogue in this city's old Jewish area has been sold to the Cornerstone Baptist Church for \$200,000.

Cong. B'nai Jeshurun was the last major synagogue in the Strawberry Mansion section of this community, reports the "Jewish Times" of Philadelphia.

The Baptist congregation had to seek a new building because its former structure is being razed in one of the city's redevelopment projects.

Interestingly, Congregation B'nai Jeshurun itself was built on land purchased 46 years ago from another Baptist congregation. It was once a thriving congregation in the area, which is now undergoing a heavy influx of Negroes, reports the "Times".

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# He, Too, Calls for Latinizing Hebrew, Cites Up-Dated Spanish

Editor Jewish POST and OPINION

I concur with Carl Alpert's desire to print Hebrew in Latin characters. I have been living in Mexico for the past year to continue my research of the Jews in Mexi-

co since 1521. No such history has been written in any language. A few Mexican Christian scholars know about some of the personalities who lived here during the colonial era and less than a hand-

ful of non-Mexican Jews know pitiful fragments.

The modern Mexican Jewish community is unacquainted with the history of its predecessors. There is a wealth of material in the Mexican Inquisition Documents but this is written in medieval Spanish. There are not many who can decipher this script that almost resembles Arabic. Paleography is for scholars and Mexican Jewry has no paleographers. For Spanish paleographers, one must look among Christians even outside of Mexico. People cannot study what they cannot read, and this is a partial explanation of the lack of knowledge about the original Jewish settlers in Mexico.

The history of the community of Jews who lived here during the colonial era rivals that of any other Diaspora group for saintliness, martyrdom, heroism and the role that they played in the development of Mexico in spite of the Inquisition.

Efforts must be made to make the world cognizant of the history

of the Jews wherever they resided. Most of our history was written in Hebrew letters even though much of the language was Aramaic. We want Hebrew to be understood by all peoples. Our strength lies in our words, thoughts and Torah rather than in the character of the letters that form these words.

Spanish did not lose its virility or attachment to the people when

its script was modernized. Hebrew will lose nothing by the proposals of Carl.

SEYMOUR B. LIEBMAN  
Mexico City

## Work Your Way Tours Offer Bargain Israeli Vacations

The Histadrut travel bureau may have come up with something every Jewish tourist has been waiting for — a build-while-you-tour plan.

Tourists will get greatly reduced rates if they agree to spend some of their time in Israel either digging for archeological treasures in the Galilee or Judean desert, or harvesting fruit on a kibbutz.

The special tours will be launched next spring by Histadrut, the Histadrut tourist agency. The one-month archeological tour will cost \$220, including transportation to and from Paris. It calls for

three weeks of digging, plus a week of sightseeing.

The fruit-picking tour will sell for \$175, also with a week of sightseeing thrown in to follow three weeks of work.

The archeological tour is to be in cooperation with the Israel Exploration Society, while the fruit picking will be done through Ihud Hakibutzim Vehakvutzot.

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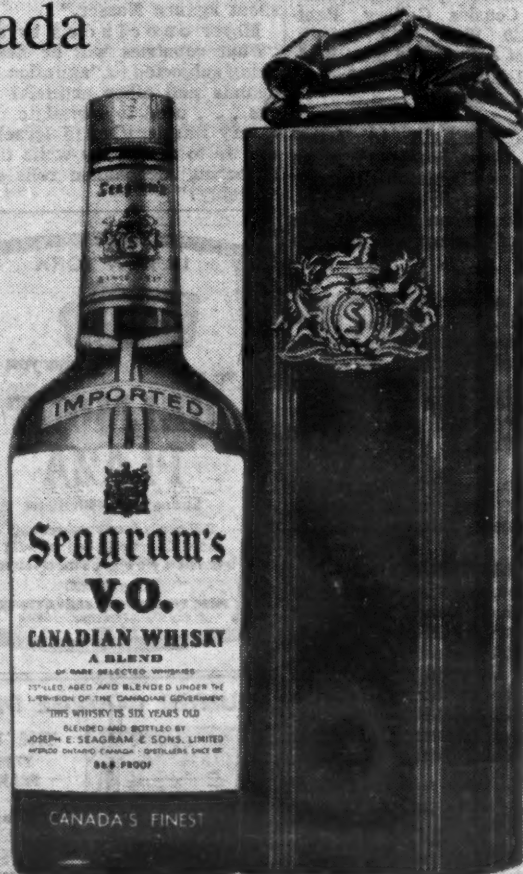


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# Can Israeli Interests Contain Seeds of Harm for Diaspora Jews?

The emerging problem of possible conflict between the best interests of Jewish security in the Diaspora versus the development and security of Israel bared itself in three seemingly unrelated areas.

Are South African Jews to be held as "hostages" for Israeli diplomatic alignment with the emerging African states? Is Zionism a danger to the Jews of Morocco?

How it can all work out to the detriment of Diaspora Jews is told in "World Jewry," organ of the World Jewish Congress, by Barbara Schwartz, an American who looked particularly for Jewish points of interest in the Soviet Union. Let her tell the story:

"Don't mention a talis to me. I don't want to hear the word." The frail old man turned pale and began to tremble. His voice shook with emotion as he blurted out: "Don't talk to me about such things."

"We had offered talaisim to a Jew in the only synagogue left in Kiev. The frightened Russian we upset so badly had just a moment before jovially welcomed us in florid, flowing Yiddish. He had even gone so far as to interrupt a friend praying to tell him excitedly that visitors had come all the way from the United States. He wanted to know who we were, what part of America was our home. His questions tumbled out eagerly, as from one meeting an old friend after many years of separation."

## Abrupt End

"But our visit came to an abrupt end. At the mention of the gift we had brought, our badly shaken host, still quivering from the intensity of his outburst, snatched his timeworn and tattered siddur from our hands, spun on his heel, quickly resumed his seat and began to daven with fervor as if calling on the Almighty to protect him."

"A few days later during a meeting in a secluded park, a Russian Jew told us the reason for this hysteria."

"Earlier this summer a group of tourists had visited the synagogue, the only one remaining of the 138 in existence before the war. Unobtrusively they left behind talaisim. An informer, of whom we understand there are a number in every shul, reported the incident. When the police came to collect the forbidden talaisim, Zionist literature fell from their folds, thus compounding the crime."

"The hapless Jews who had found the prayer shawls were in trouble, and the tourists who were easily traced, had to leave the Soviet Union immediately."

Every Jew in Kiev was well acquainted with the incident, Miss Schwartz adds. And, obviously, must wonder at the new perils Zionist zeal exposed them to.

A far more direct, damning, blast against the effects of urging aliyah upon diaspora Jews comes, not surprisingly, from the head of an American Council for Judaism affiliate.

Henry S. Moyer, head of the American Council for Judaism Philanthropic Fund, told this week of an extended trip abroad. In an address to the New York Chapter of the American Council for Judaism, he described, among other things, his findings in Morocco:

"After spending 10 days in Morocco, I would say that if the Jews are suffering disabilities, it is because of the activity of organizations operating clandestinely in Morocco, spreading propaganda and fear in an effort to get the Jews to move to Israel."

"The Moroccan Jew is not a second class citizen. He has all rights and responsibilities of Moroccan Muslims. While there are at the present time no Jewish ministers in the government, there are a number of Jewish deputies, and many Jews have important positions. In addition, there are Jewish officers in the army and police force."

"Nevertheless, after talking to dozens of Jews in Casablanca, Marrakech and Rabat, I am convinced that the situation for Jews is NOT good. This is only because certain Jewish agencies have instilled them with fear."

In 1953, Moyer continued, there were a quarter million Jews in Morocco. Then came the Jewish Agency's urging of aliyah. Before the Moroccan officials cracked down, banning further issuance of

## South Africa Chief Tries To Calm Anti-Jewish Hint

JOHANNESBURG (P - O) — South Africa's premier urges his ruling Nationalist party not to become anti-Semitic in the wake of furor over his own thinly veiled



Golda Meir

mass visas, 90,000 members of the Moroccan Jewish community had emigrated to Israel, said Moyer.

"Subsequently, a clandestine organization was established which launched a violent campaign to lure Moroccan Jews to Israel. This was exposed last January when 42 Jews were drowned as they were being spirited illegally out of Morocco."

Then, the Moroccan government began issuing visas again — on an individual basis. Says Moyer, citing a "New York Times" dispatch for authority, "It is interesting to note that . . . emigration to Israel decreased in the two months after the visa restrictions were relaxed."

Poor Jews, Moyer continued, are easily lured to Israel "especially when a fearful future of poverty and persecution is predicted for them if they remain in Morocco." But better-off Jews, Moyer continued, are in the same position as Frenchmen whose property has been sequestered by the Moroccans. Still, "even they are becoming susceptible to Zionist propaganda and the results of anti-Jewish incidents often inspired by Zionist activity."

Moyer speaks of mass arrests of Moroccan Jews during a visit by Nasser. "There is no doubt that the Zionist agencies deliberately created a provocation for these arrests by bringing out herds of young Jews with white caps with blue mogen d a v i d s on them to shout against Nasser."

Moyer concludes by asking "What countries will be next?" in being subjected to "agitation, propaganda and other artificial methods . . . used to stimulate unnecessary immigration to Israel . . . are we to sit idly by while this ingathering mechanism rolls on inexorably?"

attack on this nation's 100,000 Jews. Dr. Hendrik Verwoerd was commenting on reaction to a letter he sent to a Capetown Jewish lawyer, Arthur East. East had written to Verwoerd to deplore Israel's siding with the new African nations in recent censure action in the United Nations.

In his reply, Dr. Verwoerd not only blasted Israel, but also spoke of Israel's actions as "a tragedy for Jewry in South Africa." He added: "Fortunately, the reaction of many South African Jews and Jewish organizations was such that what might have been worse was relieved, to a certain extent, by pro-South African reaction."

Further, Verwoerd said, it had "not gone unnoticed" that so many of South Africa's Jews had voted against Verwoerd's own Nationalist party in recent elections.

"The South African Jewish Times" promptly commented: "Our future will be dark indeed if the man at the helm is going to resort to threats such as those contained in the letter." And the newspaper continued, Verwoerd's letter is a "quite flagrant threat that Jews have just about jeopardized their future here by voting for the Progressives in the last election . . ."

The newspaper continues: "The Jew has never bowed to threats and is not going to be intimidated . . . when the man at the summit of affairs addresses us as if we were a ghetto group." The "Times" assumes that Verwoerd chose his words carefully, and what they imply is that the Jews of South Africa are being regarded as hostages in forcing Israel's hands at the U. N."

The "hostage" idea has apparently occurred to some Israelis, too. According to a report from Israel by the New York "Daily News" Joseph Fried, Foreign Minister Golda Meir is under fire from leadership of her own Mapai party for insisting that Israel continue its anti-racist alignment with African states. Payoff on her policy is expected through African support for Israel in the forthcoming U.N. vote on the Arab refugee problem.

To the "Rand Daily Mail", Verwoerd's comments were "ridiculous." To the "Cape Times", they were "shocking."

Verwoerd himself, in his letter, had referred to earlier periods of South African anti-Semitism. "It is a fact, he said, that when a number of years ago there was anti-Jewish feeling in South Africa, even the critics regarded Israel with favor." But now, he said, South Africa's attitude toward Israel is "fluid."

Verwoerd tried to draw a parallel between South Africa's official race separation policies and Israel's own existence surrounded by Arab populations. But now, he indicated, Israel is alienating herself from the South African government for having for "selfish reasons" backed the new African states in their opposition to South Africa's apartheid policies.

In a speech last week to Nationalist Party leaders, Verwoerd denied that he had intended to threaten South Africa's Jews: "If I want to threaten the Jews of South Africa I will not do it privately — I will threaten the whole lot of them." But, Verwoerd added: "I do not want to divide the white people of South Africa — I want to gather them in one group."

WHERE TO GO  
WHAT TO SEE  
WHAT TO DO

## IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

### COMING EVENTS

Saturday, Dec. 2 - Annual Chanukah Festival, starring Yaffa Yarkoni Larry Storch, Bokrim, Shaarim Dancers, Cantor Charles Bloch, sponsored by New York University, Jewish Culture Foundation at Loeb Student Center, 566 West Broadway, Washington

Square South, at 8:30 p.m. subscription 2.00 - members 1.25.

Sunday, Dec. 3 - Orthodox, Reform and Conservative Jewish Leaders to receive Synagogue Statesman Awards from the Synagogue Council of America to be presented at a Reception and Din-

ner at the Essex House, N.Y.C.

Sunday, Dec. 3 - First Israeli Chanukah Festival, featuring Yaffa Yarkoni, Shlomo Carlebach, Frances Alenikoff and the Aviv Dance Group at the Hunter College Auditorium, 695 Park Avenue at 2:30 p.m. admission: 2.50 - 2.00 - 1.75 - 1.50, available at the Hunter College Box Office.

### EXHIBITS

"EXPRESSIONS" paintings, photographs, Cousins Gallery, Penthouse, 340 West 86th Street, hours: Sat & Sun. 11-6 p.m. Wed. & Fri. 1-6 p.m. Open through Dec. 23rd, Free.

Marc Chagall's gift to Israel "Stained Glass Windows" to be installed at Hadassah-Hebrew Medical Center Synagogue in Israel currently on view at the Museum of Modern Art, through Jan 3rd.

"Exhibition of selected Paintings" by Israeli Artist, Hannah Sandberg at the Living Art Gallery, Educational Alliance, 197 East Broadway, N.Y.C. remain open through Dec. 19th. hours: Mon. through Fri. 11-3 p.m. Sunday, 6-8 p.m. Free.

Sunday, Dec. 3 - Fourteen Annual Dinner for Progressive Israel at the Governor Clinton Hotel at 6:00 p.m.

### LECTURES

Monday, Dec. 4 - "Intorduction to the Promised Land: 8000 miles of Contrast" by Eliezer Rafaeli, Archeologist Research Fellow at Columbia University. Sponsored by Newark Chapter of Hadassah and the Jewish Education Association of Essex County at Newark YM-YWHA, admission \$1.00.

Monday, Dec. 4 - "World Jewish Problems" by Rabbi Joachim Prinz, President, of the American Jewish Congress at B'nai Jeshuran Institute of adult Jewish Studies, 270 West 89th Street, N.Y.C. at 8:30 p.m. Free.

## Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.

America-Israel Cultural Foundation 2 W. 45 St. NYC 36, OK 7-4030

American Red Mogen David (Supporting Israel's Red Cross) 225 W. 57th St. NYC 19, PL 7-1627

Anti-Defamation League of B.B. 515 Madison Ave. NYC 22

Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

Merziah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885

Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750

Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300

Kashruth Supervisors Union 205 W. 14th St., AL 5-7330

National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450

National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525.

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Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940

Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647

Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11, AL 5-4100

United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332

Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201

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